

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



A PARISH INTERRACIAL COOPERATIVE

Thomas I. Conerty

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WHO ARE SOCIAL MINDED?

John LaFarge, S.J.

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SOCIAL CONFITEOR

Nicholas J. Habets

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CONGRESS SHOULD OUTLAW THE KLAN EDITORIAL

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June, 1940

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INTERRACIAL REVIEW

June - 1940

Vol. XIII No. 6

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

POSTULATES

• The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

• "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— Jacques Maritain

• "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— Rev. John M. Cooper

• The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

• "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— Carlton J. H. Hayes

• The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

• Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

• "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— Rev. Francis J. Gilligan, S.T.D.

• Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100
Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

The Southern Catholic Conference

"The Southern Catholic Conference for Social Action meeting at Atlanta last week discussed among other things a program for Christianizing some four million Negroes who are not now affiliated with any organized Church. The problem has become acute particularly since proselytizing social workers, many of them with a strong leaning toward Communism, are raising havoc with the minds and tempers of the untutored Southern Negro. Moreover, it is a problem which concerns not only the Catholics of the South but those in the North as well. And paradoxically the latter might do more to bring the faith to the Southern Negro than those who live south of the Mason and Dixon line.

"It is a well-known fact that hundreds of young Negro men and women who have received a college education in the North return to the South to become doctors, lawyers, teachers, nurses or social workers among the people of their own race. Due to their superior education and professional qualifications they usually become influential and respected leaders in the Southern Negro communities. Unfortunately, however, only an insignificant proportion of these people leave the North with more than a vague knowledge of the Catholic Church. With few exceptions the Catholics with whom the young Negro comes into contact are no different than the others in their attitude toward the Negroes. They exhibit the same racial antagonism and suspicion, the same economic exclusivism, the same cold indifference toward the Negro's plight."

—*The Wanderer*, April 25.

This Month and Next

In this issue the Rev. THOMAS I. CONERTY, S.T.D. tells about New York's first "Parish Interracial Cooperative." Father Conerty is assistant in Holy Rosary Church, Brooklyn and head of the Department of Philosophy at St. Francis College. He studied at the North American College in Rome where he was ordained. Father Conerty's article will be twice welcome to our many readers who are interested in the cooperative and the interracial movements. . . . "Social Confitoor" is by the pastor of a colored parish in the South. The Rev. NICHOLAS J. HABETS is the pastor of the Church of Our Lady of Victory, Portsmouth, Va. We recommend this thoughtful and challenging paper. We hope to receive further contributions from Father Habets. . . . This month the Rev. JOHN LaFARGE, S.J.—who needs no introduction—asks, and answers the question "Who Are Social Minded?" Here indeed is an article to be read, reread and then passed along to others. . . . The excellent review of MORTIMER J. ADLER'S "How to Read a Book," is from the pen of Dr. Harry McNeill, of the Department of Philosophy, Fordham University. Dr. McNeill, a graduate of Louvaine, Belgium, is the Treasurer of the Catholic Interracial Council and a very welcome contributor to these pages. . . . THEOPHILUS LEWIS again looks over his garden and tells of his findings, fears and hopes. Even though you may not be particularly interested in flowers and trees you will be delighted with his descriptions and reflections.

Interracial Center Conferences

We are pleased to announce that the bi-weekly seminar conferences at the DePorres Interracial Center will continue throughout the Summer months. These interesting programs are held on the first and third Thursday of the month from 5:15 to 6:30 p.m. (However, since the first Thursday next month falls on July 4, the conference will be held on the following Thursday—July 11, at 5:15 p.m.)

We cordially invite visitors from out of town to attend and take part in these interracial conferences. The Center is open; from Monday to Friday from 10:00 to 5:30 p.m.; Saturday from 10:00 to 1:00 p.m.

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No. 6

CONGRESS SHOULD OUTLAW THE KLAN

The REVIEW is greatly concerned over the recent resurgence of the Ku Klux Klan. The daily press, the weekly Catholic papers and the Negro press have reported many recent instances of night-riding, terrorizing and mob violence perpetrated by these lawless, and subversive gangs of hatemongers. In several instances the guilty participants have been apprehended, prosecuted and convicted in our courts.

But this, in our opinion, is not sufficient. It is not enough that many members of the Klan are found guilty and punished. This alone is not sufficient to curb the lawless activity and influence of this sinister threat to the peace and security of Catholics, Jews and Negroes or other minorities.

At this time when it is so necessary to promote unity, harmony and good will among all groups of Americans, and when the responsibilities and privileges of citizenship must be recognized by all for our national welfare, America should not tolerate the lawless activities of those who boast of a program of intolerance, hatred and violence.

We are frankly alarmed over the imminent prospect

of a new and dangerous epidemic of hatred. The right of assembly and association is abused by those whose declared objective is to abridge the rights and threaten the security of peaceful and law-abiding minorities on the ground of race, creed or color. Hatred and counter-hatred are bound to become epidemic in America if this sinister group is permitted to carry out its declared purposes.

The INTERRACIAL REVIEW calls upon the Congress to authorize a congressional investigation of the Klan and other similar subversive groups. This investigation should hold open hearings with the power to subpoena both the officials of the Klan and its victims. The investigation should be thorough and vigorous. Definite recommendations should be made for additional legislation and for such action as may be necessary to break up and outlaw all such organizations.

In the face of the European tragedy — which had its beginnings in prejudice, hatred and class conflict — it can no longer be urged that any group in America which is organized to spread hatred and prejudice

and to commit acts of violence has any right to organize or function in defiance of law and order.

The Klan stands condemned in the forum of American public opinion. It should be investigated, exposed and denied the right to organize.

The Congress should act now!

The K.K.K. must be banned for all time!

The American Formula

As the plans for national defense are being rushed through to final shape Negroes are asking themselves what their part shall be in the gigantic activities of the national defense program. The immediate issue is the question of Negro labor, skilled and unskilled, in the war industries. It is impossible, however, to consider this and to leave out of the account the situation of Negro labor in general for the simple reason that in total defense, just as in total war, every form of industrial activity is linked up with every economic activity of the nation from the farm-hand on the plantation to the housewife darning her husband's socks.

It is an entirely lopsided view of the situation, however, to think that this is only a matter of interest to the Negroes. On the contrary. It is of supreme importance for Government and for business to give Negroes a fair chance in employment. In other words, it immediately concerns the success of the defense program itself. The Negroes form part of that program, and they cannot be ignored.

There are two aspects to this matter, one negative and one positive. The negative aspect is the difficulties that dissatisfied labor can produce; the positive aspect is the contribution of satisfied labor.

When obstructionist tactics arise, as they are sure to come, Negroes will be eagerly solicited to take part therein. The subversive elements who wish to paralyze any defense program by strikes and other obstructions will call Negroes to their aid. Negroes, however, are not interested in obstructionist tactics for the sake of such tactics except the few who have climbed upon the Communist band-wagon. The Negroes are eager to defend the country for the simple reason that they have more at stake than any one group in this country in the maintenance of its integrity, political and social. The Negroes know perfectly well what National Socialism would do to them once it became the master in the United States. Al-

ready this program has been openly proclaimed that if and when America goes National Socialist our society will be "stratified." That is to say, the higher races will be on top, the lower races below. And that stratification will go straight through every phase of every man's life, social, economic, and religious. The Negroes likewise know what Anglo-Saxon democracy has done to them. They know that certain injustices are perpetrated and perpetuated against them in the name of Anglo-Saxon democracy. This is essentially an Anglo-Saxon country, says that outstanding Anglo-Saxon from Mississippi David S. Cohn in the *Atlantic Monthly* for May, and being Anglo-Saxon it must keep the Negro rigidly in his place.

What the Negroes want, what all decent people want, whatever race they may be, is neither Hitlerism nor the so-called Anglo-Saxon democracy but simply straight democracy, Christian democracy. If democracy is in danger now is the time, then, to make the Negro its friend.

To put the matter most plainly. Is this a time when true democrats, whatever party they might be, whatever race, creed or color can afford to have any one group its enemy? And in a moment when all resources of the nation must be gathered together for the immense task of defense, when the heart of that defense is labor can they afford to have any great laboring group their enemies?

They cannot so afford. Friendship is made not by fair words but by straightforward concessions to justice, complete, frank, unqualified concessions. Are these concessions to come in by the back door of strikes, subversive movements and extortion with the appalling consequences to our national strength, or are they to come in by the front door by honest and just recognition once and for all of what the Negro is and means in the economy of our nation?

The time has come to open the front door wide of opportunity for those who are believers and saviors. This is the genuine American program of defense.

Negroes Honor Cardinal Dougherty

The press has carried a stirring account of the extraordinary celebration that took place in Philadelphia the evening of May 28th when a public reception was offered by the Pennsylvania State Association, Protective Order of Elks, to His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia and

President of the Board of Negro and Indian Missions. It is estimated that some three thousand people took part in this celebration, which was carried on with the greatest dignity and cordiality, under the skilled leadership of Dr. Adolphus W. Anderson, President of the State Association.

The tribute was paid to Cardinal Dougherty in the name of Negro non-Catholics, which in itself was striking enough, but still more striking was the circumstance that it appeared to be a tribute to this outstanding friend of the Negro race not only as a great civic leader but also as a priest. He was honored in his religious capacity, and the inspiration for this tribute was the Cardinal's Golden Jubilee, the fiftieth anniversary of his priesthood. His Eminence showed a fine appreciation of this very fact by coming to the celebration, at the special request of the Elks' Committee, arrayed in his cardinal's robes. The program of short, intensely fervent and cordial speeches were addressed to him as a great religious leader and expressed a profound sentiment, the need of religion and cooperation between religious people in the terrible crisis in the present world.

The Cardinal's reply was memorable. Taking up the words of previous speakers, he insisted that no one, whoever he might be, who showed unfairness or discrimination towards any person because of his race could be considered a genuine Catholic. How deeply His Eminence meant these words is apparent from his own personal record and the record of the policy of the Archdiocese of Philadelphia. The Cardinal's long years of missionary experience led to an appreciation of the particular problems which the different peoples and races must face; led him to encourage those who seek a remedy for these problems, in a truly Christian spirit. Judging from numerous utterances of those who attended this extraordinary celebration, we believe its effects will be far-reaching not in Philadelphia alone but in the country at large.

The American Scene

The Man from Mars claims to be woefully confused when he reads and hears what some Americans in high places are saying. Now, there is Senator Pepper, for example, of the good State of Florida. Senator Pepper is eager to help the Allies win the war—an understandable emotion—and he wants to release American airships and battleships for Allied

purchase. Sooner or later—says the Man from Mars—we ought to talk things over with the Florida Senator; for it does seem to slip the good man's observation that it does not make sense to talk about ninety per cent of Florida's people wanting this and that done. Nobody consults Florida Negro citizens about anything, and they are about thirty per cent of Florida's population.

WHO ARE THE PEOPLE?

If the Negroes in America were polled on the war now raging in Europe the Man from Mars would find more than ten percent. of them apathetic, and the apathy is not the making of the Fifth (Communist-Nazi) Column. Let the drums stop rolling while we look into the causes:

1.) *Psychological and actual segregation in the armed forces of the United States.* Some bright boys in the Army department set out to label our fighting forces. Starting with the famous 369th Regiment, New York National Guard—they fought with the French in the World War—our bright boys in Washington wrote behind their names in the register the word "colored." Now do not jump to the conclusion that this is not a slap in the face. It is a slap in the face. America, a democracy, is old enough to know its soldiers as soldiers; not some of them as "colored" soldiers. Add to this the fact that a Negro need not apply for the admission to the Marine Corps, the Navy (except as servant), the air force. Lately a Negro is not viewed as fit to command even the segregated Negro regiments in the regular army.

2.) *Jim Crow in construction jobs the country over.* The fact that the country is a democracy ought to make it possible to place Negro skilled workers in every industry in the United States. But unless there is a great change going on while this issue of the *INTERRACIAL REVIEW* is being made ready for the press, a Negro bricklayer, carpenter, and plasterer in St. Louis will wear out more than one pair of shoes walking down to the offices of his union—mind you, Negroes do join unions in St. Louis—and back again with little more than a "run-around."

3.) *Jim Crow in Federal Service.* While Negroes the country over give credit to some departments of the United States Government at Washington, the Labor Department is not one of them. Packed with parlor pinks and Fellow Travelers, our labor department is still one of the most completely Jim-Crowed branches of Government service. While it is a little

off the point to drag in Miss Perkin's speech at the Convention of the International Ladies' Garment Workers' Union asking for the elimination of "Reds" and racketeers—a heavy assignment in many unions which do not come within ten blocks of the honesty and efficiency of the I.L.G.W.U. Miss Perkins should have added to her new crusade the determination to rout the "Pinks" in her office and to appoint Negroes to her Department instead of giving them the old Jim-Crow.

REST FOR BREATH

We cannot carry on with the Man from Mars all in one issue. But we ought to compliment the railroads for putting up pictures of intelligent Negroes in discussing the controversy over the pay awarded "Red Caps" in our railroad stations. Pretty soon we might find intelligent Negroes behind the change windows in our bus and railroad terminals. If the City of New York can employ Negroes in high places, so can New York industry, and the railroads which run through the city. (The same goes for the rest of the country) A reader wrote in to say that the best symbol of Jim Crow in America is the picture of a high official throwing out a baseball at the opening game. We get it. It means our biggest emotional industry—big league baseball—is Jim Crow from top to bottom. To have the first ball thrown by a big wig is rather appropriate. It is a Jim Crow industry, and Jim Crow is one of our national symbols. . . .

And here is what the man from Mars said before flying back to the old, old globe:

"How to save America? Oh, I get what you mean. No, there is no doubt that Adolph Hitler presents a grave problem to Western culture. But after all, a million years will find the human family blundering on as usual. My guess is—be careful how you quote me—many of the people who think that their safety is paramount forget that there is still Greece, although not quite the Greece talked about in the classics. I suggest that intelligent Americans get together and count all the people as the human family, white, red, black and yellow; and do something to carry them on to higher standards of living. We have troubles with the air in Mars, but we have solved the race problem. We did it simply by calling all people in Mars Martians. To do this, of course, we had to squelch a pack of nit-witted intellectuals who wrote books on race differences, but we settled it. If you live in Speedunk, you are simply a Speedunkian."

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

XAVIER TRACK AND FIELD ATHLETES

This year the University track and field team divided its forces and won victories at the Penn Relays in Philadelphia and the Alabama State Relay at Montgomery. The trackmen won third places in the 440 and 880-yard finals of the American championships in the Penn relay, and third place in the 440-metre hurdle. Joshuh Williamson, Xavier's high jump ace, won the high jump championship at this meet. Meanwhile the other contingent of Xavier athletes captured second place—only four points behind the winner at the first annual Alabama State Relay.

The Xavierites completely dominated the fourteenth annual Tuskegee Relays, as Coach Ralph Metcalf's boys won eight first places, and four of the five relays of the Carnival. Altogether the team was responsible for breaking five of the six records broken at the meet.

SENIOR CLASS HONORS MOTHER

The senior class of '40 recently honored Mrs. Valentine Rousseve, the mother of eight of Xavier's sons and daughters. The class congratulated her because one son is a "priest, a daughter is a Sister, and the other six are teachers." One of the students expressed the sentiment at the class that she had made not only an outstanding contribution to society but to God. On Mother's Day, May 12, Mrs. Rousseve was honored as the typical mother of New Orleans.

TURNER WINS AWARD

C. L. Newcomb, director of the National Tuberculosis Association Seal Sales visited the campus of Xavier last month. Mr. Newcomb came to present Daniel Turner, senior student of the Department of Fine Arts, with an award for medal design. Mr. Turner enjoys the distinction of being the only student in the State to receive an award. More than two hundred persons entered this contest, submitting original designs for the National High School Essay Medal.

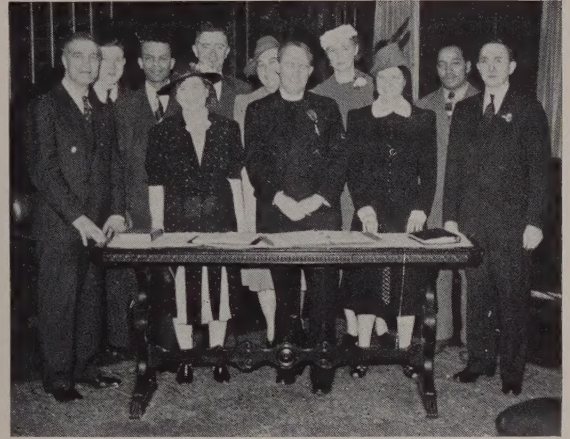
A PARISH INTERRACIAL COOPERATIVE

By THOMAS I. CONERTY

"Father, you certainly put the *kibosh* on it!" Mrs. Kelly said to me as I was leaving. This was at the conclusion of a meeting of some of the women of Holy Rosary Parish who were enthusiastic about starting a cooperative store. A week before I had arranged for a group to attend the "housewarming" opening of the new Eastern Cooperative Wholesale on Kent Avenue. They had all bought some of the groceries and products and were satisfied and were ready to start. I was then invited to one of their homes to attend a meeting to answer a few questions. After I had replied to a few inquiries I told them I had a question to ask. "You know this parish is almost half Negro and one of the co-op principles is that there must be no distinction of color, race, or creed. What are you white people going to do about the Negro?" Well that started a real discussion. Most of them had been members of a discussion group when we had been studying the foundation of a parish credit union the year before and it had been difficult at times to keep them from wandering from the subject at hand, but not this night. They told me definitely what they thought. Some were absolutely opposed to the Negro. One woman who had been brought up in the South was quite determined about that. Others were willing to have them as members, pointing out that the neighborhood was becoming more and more colored, and it was the only reasonable thing to do. Then, too, the whites would probably not be here in a couple of years to support the store. Others urged that the Christian thing to do was to accept Negroes wholeheartedly, to bring them in and work with them. This was about two years ago.

In a way, Mrs. Kelly was right. I had put the *kibosh* on their enthusiasm, but the question had to be faced sooner or later and perhaps it was better at the very beginning. As a Catholic priest I explained that all races are members of the Mystical Body of Christ and that their rights are equally sacred. At the time we organized our credit union—the first Catholic parish credit union in the city—that question had hardly been mentioned. There were so few Negroes who were Catholic and the field of membership was restricted to parishioners of Holy Rosary.

In the beginning when we organized a credit union I had suggested that they keep on studying, this time, the cooperative movement, but nothing much had



Father Conerty at a recent meeting of the Board of Directors.

come of it. They were interested but not to the extent of forming active study groups. Here and there I would get someone to read a book on cooperative principles but nothing was done systematically all that winter. Finally, in June, 1939, when school was closed and I had more time, we started the first study groups devoting themselves to cooperative principles. Weekly meetings were held during the summer months. About sixty members joined the group all told but we never had that many at any one time.

One thing happened, however, which is worth reporting. This time when they came to the principle that there should be no distinction of race, color, or creed the discussion about admitting the Negro was very slight. Their attitude seemed to be that this was understood and settled. The night I put the *kibosh* on it had not been in vain!

Well, finally, in September things were unexpectedly brought to a head. I had figured that we needed many more months of study, when suddenly word came to us that a grocer in the neighborhood wanted to sell out to our group. He was in poor health and was thinking of retiring to a small store. It appeared that this was a fine location, an excellent opportunity, and that we could probably get started with a small capital outlay—about \$600.

We called a special meeting to put the proposition before the group. Some were enthusiastic; others wanted to wait and be sure. Unconsciously I used to

regard them as the Progressives and the Conservatives. Anyway they determined to go out and see how much money they might be able to raise. A week later they had pledges of \$900. I recall that there was quite a discussion as to whether we ought to risk the \$40 necessary to incorporate the "Stuyvesant Heights Co-operative Society." The Progressives were all for it and, of course, the Conservatives still cautioned delay. However, the Progressives won and we went ahead. A committee was organized to open negotiations with the grocer for the purchase of his store. At another meeting we elected a provisional Board of Directors and appointed a committee to prepare by-laws.

In the meantime our committee found difficulties in making a deal with the grocer. He now wanted \$1000 down payment and \$600 in notes. This, of course, was impossible and the negotiations were abruptly terminated.

What to do? That very afternoon I heard about a store in Astoria where the equipment was for sale. It had been an A&P store, one they had closed down to make way for one of their super-markets. It had just been rented for a vegetable store and the owners wished to dispose of the equipment. I invited two men who had been in the grocery business to go over with me and see it. After some bargaining we obtained two four-foot counters, a vegetable scale, a counter scale, a three-tub icebox, all the shelving of a fairly large store, and a small delivery cart, all for \$35. Yes, it was a gift. I hurried back to put the whole problem before the group and then and there they decided to go ahead and open their own store.

We had been talking about a small store around

the corner but found that it had just been rented. So, we had to go down a few blocks to 288 Reid Avenue. I will never forget the night the Board of Directors discussed the rent to be paid with the landlord. He wanted \$40. We wanted to pay about \$25 or \$30. After three hours' discussion we finally agreed on a percentage rental—based upon our volume of business—with a minimum of \$35 and a maximum of \$40. By now progress was rapid. The Board was actively functioning and after looking over the field employed John Kelly, as manager of our new store.

We finally opened on November 11, 1939. What a week it had been! In the first place, we were advised at the Cooperative Wholesale to wait. But again the Progressive element were determined and we finally announced the date of opening. The die was cast; yet, nothing was ready. We had only collected about \$350 of the pledges. New problems arose. In order to get the equipment removed out of the store in Astoria and into our own required two glaziers, one there and one here. The store had to be painted, plumbing installed, lighting fixtures installed, and a hundred other details taken care of. Someone borrowed a cash register and then found it had to be repaired. The directors decided to take a chance in getting in more pledges when the people saw that we were actually going ahead. An order was placed for \$500 worth of stock which was delivered the day before the store was opened. Fortunately—although all transactions with the Wholesale are for cash—we were given twenty-four hours' credit.

The night before the opening we held our regular weekly meeting and learned that our capital had increased to about \$850. After the meeting all went down to the store and I blessed it. The opening day we did a rushing business. We had to get some more goods from the Wholesale. After a couple of weeks we settled down to a more normal business and today we are averaging about \$330 a week turnover. Some weeks it is better, some weeks less. We hope to increase this to about \$450 but perhaps it will take considerable time.

Competition with the super-markets is very keen. Theirs is strictly cash and carry. Ours is cash but we have a boy come in after school to deliver orders. Our prices compare favorably with the neighborhood stores, however, and our customers are well-satisfied with the quality of Cooperative merchandise.

The store is open to members and non-members alike. As we obtain the names of new customers we



The Stuyvesant Heights Co-op is modern and attractive.

add them to our mailing list. Gradually we are getting more and more Negroes to attend our meetings. Today there is no antagonism.

Last March we decided to enlarge our Board of Directors from nine to thirteen members. Our nominating committee selected four, two of them Negroes. We wanted to show that we welcomed them and also that we wanted non-Catholics to become part of our society. At the meeting when nominations were called for from the floor only one other name was put up. The four nominees presented by the nominating committee were elected. However, by the time the election took place one of the Negroes had decided to become a Catholic and has since been baptized.

Our Board of Directors meets every week. We find it necessary because there are still many problems to be solved and moreover we have much to learn. Ordinarily there should have been more study before we started. Now we are trying to make up for it. Membership meetings are held every month but it is not possible to conduct study classes at these meetings for there are always problems to be solved. For this reason and in order to spread the cooperative idea and get more members we have arranged an eight-week program for several study groups meeting at the homes of the members. Two of these groups are

composed of Negroes. Each group has from five to ten members—about seventy people all told.

We still have difficulties: the problem of increasing salaries, of having a full-time assistant, of making direct connection with the farm market, of expanding our business in order to buy vegetables in bulk, of issuing a weekly mimeograph bulletin to foster interest and education, and finally the task of increasing our capital and membership. These problems are still with us but at least we have made a start.

* * * * *

Gradually the establishment of the store has become an example not only of tolerance but of active cooperation between the races. The doctrine of the Church that God is the Father of all, that Christ died for all, that each and everyone, regardless of race or color is equally loved by God has been verified in a practical manner. In the economic order it is supplemented by the cooperative principle of no racial, religious, or political distinction, with its basis in the fact that we are all consumers. Our policy of frankly facing the issue in the beginning despite criticism or objection delayed the project for a time but eventually it proved wise. Grace and education achieved the result. Even those who were antagonistic at first have changed considerably. With the rest interracial cooperation is the accepted mode of action.

SOCIAL CONFITEOR

By NICHOLAS J. HABETS

Father Gladstone Wilson's address on the Mass and Interracial Justice—deeply conceived and more deeply felt—as published in the February issue of the *INTERRACIAL REVIEW*, awoke in my mind someone's cryptic saying along the same line of observation, "The life of a Catholic is like unto a Holy Mass and consists, therefore, like the Mass, of three principle parts, viz., the Offertory, the Consecration or Transubstantiation and the Communion or Union."

What is true for the individual is also true for a nation, a race. The life-principles of a sincere Christian people can be no other than those of Christianity itself: that is, the idea of offering of self, the idea of sanctification and the idea of union—in other words,

Offertory, Consecration, Communion. Therefore, the Catholic people is worth just as much as it is penetrated by the spirit of the Mass, the spirit of sacrifice, the spirit of consecration, the spirit of common union. Therefore, social Catholicism in a nation or a race and between both begins naturally with the Sacrifice of the Mass.

The Mass begins, however, with the Confiteor, with the public acknowledgment of guilt by priest and people. Because the Confiteor belongs to the Mass it is not a purely external ceremonial discharge of duty, but it springs forth from a deep interior conviction. A Catholicism which no longer can pray the Confiteor has no right to the Mass. The alone-saving Church

does not forget that it is composed of human beings. It beats, therefore, its daily *Mea Culpa* before it enters into the Holy of Holies.

I am considering the Confiteor not as a liturgical act but a *social* act which introduces the corporate act of worship, the Mass. In this social Confiteor a distinction must be made between Catholicism as such and Catholics: between the Church as a Divine institution and the human element in the Church. Catholicism as such cannot be improved; the Church as a Divine institution is perfect and holy. Always—even during the most humiliating moments of its history! The Church as such *must* not pray a social Confiteor. Like the immortal Christ, she has passed and is passing by through all ages doing good. She ever was, is and ever will be a mother to the poor, a champion and refuge for the downtrodden. In our times she has written with the wisdom and justice and charity of Eternity, the *Rerum Novarum* and *Quadragesimo Anno*, the Catholic Creed of Social Justice and Social Charity. When we, therefore, speak of a social examination of conscience preceding a social Confiteor, then honesty requires that we do not demand this of Catholicism as such which is social by nature.

If Catholics are tainted with the heresy of racism the Catholic Church should not bear the stigma. The guilt falls on prejudice, class hatred, false standards of social distinction and inequality. Above these un-Christian concepts the individual Catholic is unable to rise because of lack of actual and practical faith in the truths for which the Church stands as founded on the words of Christ and the Bible. Such members the Church never has recognized as saints in the canonical sense and never will; although she will never cease trying to bring them to the Faith which removes such mountains of human weakness. Those are the people who need to pray the social Confiteor, for they are guilty of the slow progress the Church is making against the inveterate racism in the United States. Therefore, I confess to Almighty God, the Father of all men—to Jesus Christ, our Brother but also theirs—to Blessed Mary, their Mother and ours—to Saint Paul, the Apostle of the Gentiles who said for us and for them "You are all one in Christ Jesus"—to all mankind, to the Negro race, to the faithful and the unbelievers, that we have sinned grievously in thought, word, and deed and by the omission of much good,—through our fault, through our fault, through our most grievous fault!

We have sinned because we have not given to the

Negro the consideration which according to the word of Saint James we owe him: "My Brethren, if there shall come into our assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, and you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool; do you not judge within yourselves, and are become judges of unjust thoughts? Hath not God chosen the poor in this world. . . . But you have dishonored the poor man." (St. James ii, 1-6)

Do not we, also, easily commit this sin of partiality, to say the least, so sharply branded in St. James' letter, when, merely because of race, we consider the Negro as socially unequal and treat him as such? Nothing stirs up more the ferment of antagonism than contempt. The reaction cannot be other than contempt and hatred for those who despise him. If we wish a change for the better, then we must nurse in ourselves the conviction of his dignity as man and as Christian and treat him accordingly.

In the social Confiteor we include the sins against justice—the retaining of just wage which the Negro also as any ordinary wage-earner according to the Pope's Encyclicals may demand and need not have to beg for as if it were an alms. This is a heritage of the error of an unjust economy which has come down from greedy capitalism and has entered even the Catholic kitchen. Where such conditions exist, are sanctioned, maintained and believed in, among and by Catholics, in regard to underpayment and exploitation of the Negro and his toils, we should not expect an implicit faith and acceptance of Catholicism by the Negro.

Nothing hurts the Catholic cause among men more than the Catholic employer who abuses the right of property by withholding the just wage, a living wage, from the working man be he white or black. This Catholic capitalism or capitalist Catholicism is unfortunately practiced in factory and kitchen through a system of unfair wages, militating against the rights of human personality and, therefore, in direct conflict with social justice. The Bishops in their Lenten Pastoral, "The Church and Social Order," warn against "a wage so low that it must be supplemented by the wage of wife and mother and by the children of the family." If it cannot "provide adequate food, clothing and shelter, together with essential spiritual and cultural needs, it cannot be regarded as a living

wage." The Church recognizes property and capital as an economic necessity; but the Church condemns selfish capitalism as immoral, be it on a large or smaller scale. Pure capitalism in kitchen or in factory, based on social or economic injustice, unfair wages, exploiting abundant supply of cheap labor, and thus taking unfair advantage of a fellowman's unfortunate condition in life, belongs in the social Confiteor. If we desire the conversion of the Negro let us begin with our own.

If we wish to pray a sincere social Confiteor at the foot of the Altar we must have the courage to confess

that we have sinned against "the truth of God, the law of God, the justice, mercy and charity of God." Thus only will we come to the conclusion of the social Confiteor, of the humble confession of the truth, and that means the application of the truth. We, who have been listeners and confessors of the truth, may then have the grace to put it into effect through the corporate and social act of worship of our Holy Catholic Faith which culminates and is sublimated in the Sacrifice of the Mass offered on the altar, around which all nations, all races are grouped as the children of an all-loving God and Father of all.

WHO ARE SOCIAL MINDED?

By JOHN LAFARGE, S.J.

When Hitler and Stalin made their famous agreement shortly after the outbreak of the European war, many people asked whether this was merely a pact among thieves who had nothing in common but their hatred for the rest of the world, or whether there was really some deeper bond of thought and world-philosophy between the two dictators—between Communism and Nazism. The answer to this question is not difficult. There is a very clear and definite bond between the Communist and the Nazi, and that is their attitude towards religion. This attitude may be called, in general, the Socialistic attitude. For Nazism is merely an abbreviation of National Socialism and Communism's avowed aim is to establish Socialism all over the world.

What is this Socialist attitude towards religion?

It is that religion is an evil thing, since it distracts man from the one great task, which is that of working and planning for the good of human society.

I am not saying that all Socialists share this attitude, for there are many Socialists who profess a deep respect for religion and who believe in God. But Socialism, historically, has generally taken this form; and it takes this form violently in the two extremes of Nazism and Communism.

The attitude is expressed by the Communists under the famous slogan of Karl Marx: "Religion is the opium of the people." By the Nazis it is expressed under the form of "positive Christianity." Positive

Christianity, in their way of speaking, is Christianity which is wholly taken up with the good of society here and now, upon this earth. The positive Christian may believe in a future life, if he wishes to, as a sort of private luxury or speculation, but he will not let that belief affect his religion. His mind, his faith and hope and love will be concentrated upon the struggles of the present moment.

The Communist will let nothing distract him from the literally all-absorbing class struggle. The Nazis will let nothing—no priest or Church or Sacraments—take him away from the one great task, which is to establish upon earth a racial society, free from Jews and other non-Aryans, and dedicated entirely to the glorification of the German *Volk*.

The Communist rejects even the term religion, though he demands absolute worship of Karl Marx and absolute devotion to the class struggle. The Nazi retains the term religion and professes to respect religion and to believe in God, but he completely changes the meaning of both religion and God, meaning by both terms nothing more than the German people, as the beginning and end of man and devotion to this end.

This point of view is absurd and repellent when expressed in either of these bald fashions. Knowing this, the propagandists of the two views of life are careful, in talking to religiously minded people, not to use such bald phraseology. But these ideas can prove to be most persuasive when veiled under plea-

sant images and addressed to people who are smarting under grave social wrongs. They can be adopted, and frequently are, by great numbers of well-meaning people who do not suspect their origin. They can color anything from a novel to a Government report. And they can gain a great deal of strength by knocking down all sorts of straw men.

One of these straw men, for instance, is the missionary. There is a distinct anti-missionary propaganda going on in this country, trying to make out that the missionaries are obstructionists who stand in the way of social progress and serve only as advance guards for exploitation. That is the Communist-colored propaganda against the missionary. We find it, for instance, in much of the literature dealing with Mexico and certain countries, such as Ecuador and Peru, in South America. The work of the great missionaries in the past is ignored and the persecution existing in our time of the Catholic missionaries is passed over in silence. We find it in some of the criticism passed out concerning the missionaries among the American Indians in this country. A certain type of missionary—not a Catholic type, usually rather a very anti-Catholic type of missionary—is singled out for reprobation. The anti-social teachings and doings of ignorant men are exposed, doubtless with considerable justice. But the impression is created that *all* missionaries are of that type. No attempt is made to save the reputation of the countless really great and social-minded missionaries, and the reader or hearer is left with the idea that every man who preaches Christ crucified to pagans or converts from paganism is for that very reason a cause of distraction from the one thing necessary which is to create a happy society in this world.

So far the missionaries to the Negro in the United States have not come in for much of this type of reprobation. One reason may be that work for the Negro has attracted, in general, the best among our non-Catholic friends since it has not provided the attractions of Government service that the Indian missions offered. But the attacks will come in due time; and we should be ready for them.

My purpose in writing these lines is not to refute all the errors contained in such a point of view, for this would be to write a whole defense of Christianity, but simply to note how contrary it is, once we stop and think, to our ordinary, everyday experience, and how it blocks the path to exactly that which it attempts to achieve.

Any physician will tell you that the easiest way to ruin a robust health is to keep worrying all the time about your bodily symptoms. I once was told by a husky but conscientious young man that he had made a resolution to meditate upon the state of his health five minutes every morning. I told him, and I think I told him right, that that was the sure path to the sanatorium. In half an hour a normal human being can make enough health resolutions to last him for twenty years and for the rest he can see the doctor.

The path to social health is not found in a complete concentration upon society. The effect of such *concentration* is not to cure the evils, but to intensify them, because the concentration is continually breeding just the poison which society must get rid of if it is to be healed; viz. ever-increasing mutual suspicion, recrimination and hate.

Groups of social-minded people who are inspired by a common philosophy will agree, at least until they begin to differ among themselves. But groups of social-minded people who are inspired by differing philosophies become the worst possible enemies, because the very fact of their difference becomes their greatest preoccupation.

Nothing can be more irreconcilable, for instance, than two people, one of whom believes that all the evils in the world come, let us say, from the International Jew, and another who believes that all the sorrow and trouble under which humanity staggers arises from the existence of private property. Each of these people has found a "total" solution of all questions and this is found *wholly* in a view about society and its constitution. The one point upon which they do agree is their common wrongness in trying to work out all the explanation of life from what is only *one* of life's aspects—a major aspect, a decisive aspect, nevertheless only a single aspect, and not the supreme and ultimate problem of life.

On the other hand, once we have learned to see man's supreme and ultimate problem as that of finding his place in the eternal Kingdom of God, then we are in an infinitely better position to deal practically and constructively with the social problems of this world.

The Socialist-minded individual charges: "If your *first* allegiance is to the eternal Kingdom of God, you have no genuine allegiance to society and its problems." We reply with a flat denial; and say: "Only when my first allegiance is to the eternal Kingdom of God, can I have a true allegiance to society and its

problems." This truth has been clearly pointed out in the great social Encyclicals of Leo XIII, Pius XI and Pius XII: and it does not take much thought to see it.

Society is not something which exists of itself, independently of the men who compose it. The only way you can heal society is to heal the people who compose it; and you cannot heal those people unless you understand man. But you can never understand man if you ignore his destiny, through Creation and Redemption, as a member of the Kingdom of God. You can never understand what man is even by his nature, if you ignore what man can be and is called upon to be by the supernature given him through the sharing of the God-Man's Divine life. You do not *know man*, you are dealing with an abstraction, a phantom, unless you know what man is and is called to be by the Redemption that took place in human history but which links man's present life with eternity.

It is vain to try to bolster up the opposite point of view by describing the unsocial attitudes of professedly religious men; some of whom have cloaked those unsocial attitudes under the plea of caring only for eternity and for salvation. The fact that some people do not fully grasp the implications of the Kingdom of God is no reflection upon the Kingdom of God. It merely shows that certain truths impose a strain upon human weakness and selfishness, and we freely grant that this strain is imposed by the sublime social teachings of Christianity. *Audemus dicere: Pater Noster*: "we make bold to say, Our Father" is what the priest sings in the Holy Mass. It takes tremendous courage to say Our Father, especially in these terrible days, and to mean it: mean it in all its sublime meaning of human fellowship and love. But our fellowship is in Our Father; through Jesus Christ His Son; and its motive power, as a dynamic force, is in the consuming fire of the Holy Ghost. This is the only true social-mindedness and the type that will heal society, where the obsession with society as an end in itself will only rend society apart. It is the vigor and consistency of this genuine social-mindedness which makes us also "boldly say" that the so-called race problem is not "insoluble," as the timid and defeatist-minded would have us believe but is already finding its solution where men and women have the courage to think of man in terms of the God who made him.



PLAYS And A Point of View

By THEOPHILUS LEWIS

OBSERVATIONS IN A GARDEN

It is an annual practice of mine, sometime around the vernal equinox, to go out and prune the grapevine. At the same time I take stock of the backyard to ascertain how the perennials have come through the winter. This year, after six weeks of April snow and May drizzle, it was necessary to make a re-check to see how the plants had survived the Spring. The result of the survey was not too encouraging.

When the forsythia by the back fence was about to bud it was blasted by a snow storm which delayed its flowering. It finally bloomed, but so late it was time for the leaves to come, and the leaves quickly crowded the blossoms off the branches. I did not expect much of the forsythia in the front yard. Some neighborhood kids broke off most of its branches last Summer, leaving little more than roots and trunk. It did not attempt to flower this Spring; instead, it devoted its energy to the mass production of stems and leaves. Already it has doubled its size and is getting to be a really handsome plant. If it escapes the ravages of little vandals this Summer it will be something beautiful to see when Spring breaks through again.

Near the backyard forsythia there is a bush I have never been able to identify. I think it is a bridal wreath or flowering almond. Whatever it is, it can be depended upon to produce a luxuriance of delicate pink blossoms. It did not fail this year, but the flowers were late and had to hurriedly vacate the stems to make room for leaves. It was the same way with fruit trees.

I have no fruit trees myself, but my neighbors on all sides have a great many of them. Usually, about the middle of Spring, the surrounding backyards are filled with a profusion of white and pink blossoms that take your breath. This year the early blossoms were nipped by near zero weather and the second blooming came along with the leaves, giving the trees an autumnal rather than a vernal appearance. It is practically certain that my neighbors, who usually keep me well supplied with apples, peaches and cherries during the summer, will be less generous than formerly. Indeed, I have already noticed that several of them are chaining police dogs under their trees.

My hydrangeas are stronger and healthier than ever. The hydrangea is a moody sort of plant that wilts in the sun and flourishes in shade and damp. The wet weather we have been having was right down their alley. My pinks, on the other hand, are almost a total wash out. They were invaded by a blitzkrieg of low creeping weeds that reduced the once thriving bed of pinks to hardly a hundred anemic flowers. The

mint bed is not doing so well either. That won't matter much this Summer, as I will have no money to spend for the other ingredients of julep.

The irises are doing well, the phlox situation seems to be well in hand, and the calla lilies apparently do not present a serious horticultural problem. The future of the hollyhocks and chrysanthemums is obscure. Nothing can be done about the hollyhocks. They either grow or they don't grow, and they certainly won't grow if you pester them. Chrysanthemums are more tractable. If I thin them out a bit they may reward me with an abundance of blossoms in the Fall.

It is too early to make predictions about the self-seeding annuals, petunias and portulacca, and the current planting of zinnias and asters is just showing above the ground. The chances are that those annuals will not give me any cause for worry. All of them are tough and dependable except the asters, which are as temperamental as they are beautiful.

When I say asters are temperamental, it is a kind of snooty way of saying that the conditions which promote their growth and health are beyond my control. In that sense, all plants are temperamental. Neither I nor any other gardener can blueprint their development. Foresight and industry count for a great deal in making a good garden, but sun and rain and temperature, in proper balance, count for a great deal more.

Men have virtually completed the conquest of the animal kingdom. The major mammals have been subjugated or are being destroyed. Certain reptiles are tolerated because they are involuntary allies of the dominant bipeds. Snakes eat the rats which gnaw sugar cane, so men refrain from exterminating snakes. Insects have been reduced from a danger to a pest. Only bacteria are a menace, and they are being curbed.

Men's control over inert matter and physical forces has not proceeded as far as their dominance over the animal world but their achievements have been ample enough to give the scantily informed delusions of human grandeur. While Pasteur's conquests in bacteriology did not impair his faith they produce the opposite effect upon the insurance salesman who reads of them in the Sunday supplement. Second-hand knowledge of science begets materialists. It is not difficult to understand why the modern urbanite, reading of a recent sensational discovery in the laboratory, listening to his radio and vaguely conscious of an airplane droning overhead, concludes that man has displaced God at the helm of the universe. He lives in a mechanical civilization, hence, it is easy for him to believe in a mechanistic universe and lend a willing ear to social theories based on that hypothesis.

Intimate contact with organic life, especially plant life, takes a great deal of wind out of a man's ego. His species has conquered the animal realm and subordinated forces of nature. But when they invade the vegetable domain they encounter a bastion of resistance. Even the Fuehrer must acknowledge that. All continental Europe will be perpetually hungry next Winter because last Winter was abnormally cold and long. It is said that one reason why Hitler's invasions have been uniformly successful is because meteorologists have given him 90% accurate weather forecasts. No one has claimed that they could control as well as foretell weather.

Hitler's chemists gave him devastating explosives. His engineers gave him irresistible tanks and dive bombers. But his scientists cannot guarantee a good harvest after a late Spring. If Autumn frosts come early—and not all the science in the globe can advance or retard them—next Winter will be a period of starvation for both invader and invaded.

What Hitler's savants know from observing the weather and grainfields of Europe, the alert minded suburbanite has learned by puttering around with pansies in his backyard. In the modern world a garden is the only place where an ordinary man can come in direct contact with the forces of nature. Habitual observation of these forces produces a balanced view of life that is not easily affected by heresies spawned in the cities. It is no accident of history that farmers and peasants are the last to join revolutionary movements.

AS YOUTH SEES IT

EDITED BY YOUTH

CATHOLIC YOUTH GROUPS

Writing to the Apostolic Delegate in the United States, Giuseppe Cardinal Pizzardo, prefect of the Sacred Congregation of Seminaries and Universities, recently urged the formation of a coordinated national Catholic youth movement for this country.

The Cardinal stresses, "among the various beneficent activities worthy of praise," the promotion of study and discussion clubs for the extension of religious instruction among adults and youth not attending Catholic schools. He also states that it is the wish of the Sacred Congregation that the activities of the National Councils of Catholic Men and Women "be ever more effectively coordinated to the end of intensifying the diffusion of Catholic principles on social questions and in the matter of literature, even among non-Catholics."

Finally, he earnestly recommends that, "in order to promote Christian ideals and better to safeguard the young from the many pitfalls they encounter," the numerous Catholic Youth groups of the United States be united in a "National Catholic Youth Council."

Such a proposal, it seems to us is particularly timely in view of the recent disintegration of youth whose principle of unity has been the anti-Christian "united front" program upon the basis of which so many organizations seemed to be able to find a common footing prior to the outbreak of the present European War. The American Youth Congress and its strong ally and affiliate, the American Student Union seem to be headed for certain shipwreck because of the collapse of this tenuous philosophy of action. Their passing will not be mourned by those who are sincerely interested in the problems which youth faces and in a just solution of those problems.

It is worth noting that the imminent demise of these or-

ganizations is not owing to any censorship exerted on the part of legislators or faculties. The sentence of outlawry is being passed by youths and students themselves. One of the most heartening reversals of opinion on this score was exemplified at Brooklyn College where a student election during the present semester routed the leftist student party which had controlled campus politics since the college was founded. One of the first actions of the newly elected student council was to prohibit the activities of the American Student Union and to revoke its local charter. This is a step which the Board of Higher Education in New York (which controls four city colleges, of which Brooklyn College is one) has several times refused to take. It is a fine tribute to the common sense of American college youth that the students in a tax supported college, by majority vote, refuse to have anything to do with a Communist front organization imported into their institution by a board of officials responsible to the taxpaying public itself.

Another encouraging sign of a turn for the better in youth organizations is the gradual desertion of the constituent associations from the American Youth Congress. Scarcely a week passes but we hear of another group which voted to withdraw. The religious groups, particularly the Jewish youth groups, are leading this parade away from a discredited coalition, and, if the trend continues, the A.Y.C. will be left with a lone survivor, the Young Communist League.

Another youth activity which was emphasized during the month was the work of Catholic youth on behalf of the Catholic press. The Rev. Vincent Mooney, C.S.C., Director of the Catholic Youth Bureau of the National Catholic Welfare Conference pointed out, at a Detroit youth rally, that not only can the young people do much for the Catholic Press but also the Catholic Press can do much for them.

Speaking at a youth rally which brought to a close the second day of the thirtieth annual meeting of the Catholic Press Association of the United States, Father Mooney told the young people that "constructive collaboration with the Catholic Press means Christ-like cooperation with the Church's leaders who need your help." "I hope that out of this meeting will come a determination on your part to develop genuine interest in the Catholic Press in all its ramifications," he said.

"Consider the importance of a good press, both for Catholic families and for individual Catholics, in the light of first principles and in the light of faith and morals," he urged. "The press keeps them in contact with the Faith and the Church. It enables them to judge the events transpiring in the world around them, in the light of Christian principles. It makes it possible for them to counteract the destructive influence of the irreligious press, which is frequently a channel for the spread of wrong notions, if not of attacks upon the standard of Christian ethics."

Asserting that "the best form of collaboration is to try to do things better," Father Mooney told the youth that "from your own ranks must and will come the future editors, collaborators, and administrators of our Catholic Press." "Why not start today," he asked, "to prepare yourselves for this particular responsibility?" "The more competent young people the Church has to offer in the field of the press and

radio," he continued, "the better opportunity she has to spread Christian ideas."

Turning then to what the Catholic Press can do for the Catholic youth, Father Mooney said "the Catholic Press is an organ of expression for Catholic youth," and that it is "an instrument of formation for Catholic youth."

"The religious instruction given in our schools is of necessity more general, and naturally insists more on principles than it does on concrete application," Father Mooney continued. "It is our daily life which furnishes the practical examples. The school teaches Christian doctrine underlying social problems; the paper suggests the Christian solution applying the principle, for example, to the concrete cases of a strike in our community. The Church insists on the obligation of avoiding the occasions of sin; the Catholic paper warns us regarding objectionable movies. The catechism teaches the sanctity of marriage, while the Catholic paper illustrates this truth in a very matter of fact way, contrasting the methods sometimes used by the secular press, which presents sordid cases in a manner which is definitely opposed to Christian principles. So it is that the Catholic weekly, magazine, or professional mouthpiece, becomes the daily bread for Catholic youth, providing a better training and more adequate formation of the various problems which daily life constantly raises and which must always be met in a Christian way. To put it another way, the Catholic Press is the necessary complement or supplement to the catechism and the Sunday sermon."

~ JUST OUT ~

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FROM HERE AND THERE DURING THE MONTH

● CORNERSTONE AT CORNWELLS

LAI'D BY CARDINAL DOUGHERTY

Cornwells Heights, Pa.—May 25.—His Eminence Dennis Cardinal Dougherty presided at the cornerstone laying of a new unit in the buildings on the grounds of the motherhouse of the Sisters of the Blessed Sacrament for Indians and Colored People, at Cornwells Heights, on Sunday, May 19. Fitting into its niche in the new Mercedes Hall, the cornerstone bearing no inscription save the date and a monsternce, symbolized the Eucharistic nature of this new undertaking of the American missionary Sisterhood which in the forty-nine years of its existence has spread its missions to thirty-eight houses located in eighteen different States. Mercedes Hall represents the community's most recent endeavor to render glory and honor to the Blessed Sacrament by helping to form in the souls of Indian and colored children living temples of God's divinity.

The new building will replace Holy Providence School, which, since 1893, has housed the colored and Indian children who have come to it in large numbers from many parts of the United States.

The building under construction represents the long cherished dream of the departed Superior General, Mother M. Mercedes, who completed the arrangements with the architect just before her death a month ago. In memory of her, the building is to be known as Mercedes Hall.

Clergy of the Archdiocese of Philadelphia, friends of the Sisters, friends and relatives of the colored students thronged the grounds.

An inspiring sermon stressing the vital necessity of religious training for the solution of the world's distress was preached by the Rev. J. Hoeger, C.S.Sp., rector of the Holy Ghost Apostolic College, Cornwells Heights.

The Sisters of the Blessed Sacrament tendered Cardinal Dougherty a reception in honor of his jubilee year in their community room as a fitting close to the eventful day.

● COLORED NURSES ADMITTED

TO MEMBERSHIP IN LEAGUE

At the Biennial Convention of the National League of Nursing Education in Philadelphia last week, the members of the League voted to accept to membership Negro Nurses who meet League requirements. Nurses in those sections of the country where because of existing bi-racial conditions are not now admitted to membership in their state leagues may make application to the League through the National Association of Colored Graduate Nurses. This will give a large group of nurses who are serving as supervisors, superintendents and teachers in schools of nursing the required professional standards for such positions.

● CATHOLIC WRITINGS IN NEW "NEGRO DIGEST"

New York. — Catholic writings are to be included in a new publication, *Negro Digest*, it is indicated by the June number, the first issue, which is about to make its appearance here. Among the articles included in this first issue are "So You're a Thoroughbred," from the *INTERRACIAL REVIEW*, and "Negrito Wedding," from *Pax*.

Negro Digest will be a pocket-size book touching on the main trends in Negro affairs, art and history. It is described as "a mirror of Negro life, thought and achievement."

● PHILADELPHIA NEGROES

PRaise CARDINAL DOUGHERTY

An appraisal and warm appreciation of the efforts of Dennis Cardinal Dougherty, Archbishop of Philadelphia, in behalf of the spiritual and civic welfare of the American Negro, was forthcoming in a recent public testimonial of the Pennsylvania State Association, Protective Order of Elks, in that city.

Under the signature of Adolphus W. Anderson, president of the State Association, the organization has since issued for public distribution a statement of its sentiments, in which it is declared that Cardinal Dougherty "was the first who found vested in himself the understanding, the insistent necessity and the earnest will to wield the extraordinary influence of the Cardinalate to advance the Negro estate, and to move with 'deliberate speed' those who were high in the counsels of the Church to an active fruitful participation with those daily engaged in the work of Negro betterment."

~ EDITORIAL OF THE MONTH ~

● A LEADER PASSES

In a cabin on a Virginia plantation a child was born seventy-two years ago, the son of a former Negro slave. His name was Robert Moton. When Dr. Moton died last week, not only his people but all the American people lost a great benefactor. There is a lesson in his life for every young American, a lesson which, unfortunately, the temper of these times, at least as it is reflected by our schools and in current economic theories, persistently ignores. It is simply the old, old lesson, once vividly expressed by Booker Washington in the words: "No one has as yet coasted to the top of a hill."

Success came to Dr. Moton, but it came the hard way. He never tried to coast to the top of a hill. The son and daughter of the owner of the plantation on which he was born were kind to him, the daughter of the house teaching him to read and to write, and the son helping him to prepare to enter Hampton Institute. But the environment of Amelia County, Virginia, as it existed seventy-two years ago, was not favorable to intellectual progress, or even effort. What the war had left undestroyed was rapidly decaying under the military dictatorship which a vengeful Congress had established over President Johnson's protest. . . .

But young Moton was not discouraged. Nor was his ambition thwarted when, on applying at Hampton Institute, he

failed to pass the entrance examinations. He asked and obtained permission to work in the Institute's saw-mill, and to make up his deficiencies by attending night school. One year later he was admitted to Hampton, and there he remained as pupil, teacher and Commandant for more than a quarter of a century. At Hampton he taught the wisdom of Booker Washington: "We shall prosper in proportion as we learn to glorify and dignify labor, and put brains and skill into the common occupations of life." With Washington, too, he did much to destroy ill-feeling between the black and white races. "There is room enough and opportunity enough for both white and black to work together harmoniously, each living his life unhampered by an untoward act or attitude of the other." Calm, unostentatious, bearing, for the sake of his people, slights and insults often put upon him by ignorant whites, Dr. Moton grew steadily in usefulness and in the esteem of his associates in the never-ending battle for the recognition of human rights.

Both at Hampton and later as successor of Booker Washington at Tuskegee, Dr. Moton never forgot, or allowed his students to forget, the necessity of religion in life. The country owes him a debt which it can pay only by aiding those who are now carrying on his work.

—America

BOOKS

HOW TO READ A BOOK. By Mortimer J. Adler.
Simon and Schuster, New York. \$2.50.

Professor Adler is a brilliant young non-Catholic philosopher of Jewish birth who is one of the outstanding students of St. Thomas Aquinas in this country. Mr. Adler has come from afar. He never attended a Catholic school and, apart from occasional lectures, has never taught at one. His graduate and undergraduate work was done at Columbia University where he later taught for six years up until 1929 when he went to Chicago University to take part in the educational reforms of President Hutchins. At present he divides his time between Chicago and St. John's College, Annapolis, Maryland. The latter institution threw over the elective system in 1937 and returned to the classics and the liberal arts tradition through a four year program of reading the "one hundred best books" of our western culture.

Dr. Adler tells us that he discovered that he had not learned to read after he had left college, had assumed the rôle of professor, and attempted to teach others to read. Of course, he could recognize words, but a true understanding of what he read was another matter. Yet he had been a most successful student. In fact immediately after completing a General Honors course, he had been elected to teach that same course. This arresting experience embarked him upon a career of educational inquiry and reform leading up to the publication of the present book, which is addressed not to the academic world but to the general public. Fruitless ef-

forts have led him and others to despair of reforming the educational world directly. It revolves in a vicious circle. "Today's teachers were taught by yesterday's, and they teach those of tomorrow." But if the general public can be made to experience for themselves what their formal schooling cheated them out of, then they, who pay the bill of education, may be motivated to "blow up" the system. Accordingly Mr. Adler's book is a primer designed to lead the general reader to the liberal education denied him at school. The best of schools can only begin the process of education which must continue unceasingly. The principal tool in the process is reading and so the book here reviewed is a guide to the art of reading.

It has three parts. The first is a general discussion of reading and its relation to learning and thinking. The second is concerned with the rules of reading. This offers no royal road to knowledge, it merely maps the arduous ascent and describes the laborious efforts yet to come if the wayfarer is to mount in mastery of the art of reading. The third reading to other aspects of life. In particular it relates reading to democracy which is a society of free men. Only men liberated from ignorance and prejudice by the liberal arts of thinking and communicating thought know what freedom is and how to use it. If a democracy is to endure it is necessary that its members be commonly possessed of a liberal education. Some have objected to the list of great books recommended; many of the works are on the Index. Others have pointed out how the Church, mindful of the need for well informed apologists, has always been remarkably liberal in dispensing qualified students from prohibitions of the Index.

Some have feared a superficial eclecticism as the net result of stuffing some hundred conflicting classics in immature minds. Others reply that this *a priori* prejudice refuses to take the art of reading seriously and envisage the blood sweated in squeezing out of these works an understanding knowledge of the true, the good and the beautiful.

Some would insist upon providing students with an objective norm whereby to evaluate the classics. Others have inquired if any great objective norm-providing work does not itself find place among the classics; and what of the objective norm of reason itself; Adlerites have not failed to evaluate St. Thomas and Maritain objectively.

In any event, Mr. Adler's book should have special significance for thoughtful Negroes. The schooling available to Negroes has never been as ample as that for whites. Dr. Adler consoles Negroes with the thought that they have not missed much. Moreover, he brings them the same message of hope that he brings to all groups who feel the need of a liberal education. Why cannot Negroes start reading clubs and discussion groups throughout the country? These will be better than nothing and may ultimately prove superior to what is offered by the educational system. Dr. Adler assures us from *experience* that the beginnings can be extremely modest and professional guidance very limited. Self-help has characterized the great Negro advances up from slavery. Perhaps Dr. Adler has hit upon the crucial means of implementing the freedom of the Negro, alas too often fictional. Does he not indicate a self-made road to enlightenment, to the truth that makes men free?

—H. McN.



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